THE PEDESTAL

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Abortion Campaign

On Thursday, Nov. 28, at the General Meeting of Vancouver Women's Caucus, the implications of the new federal laws concerning abortions were discussed. A decision was taken to set up workshops and seminars to educate women on their effects. It is projected that, as the seminars advance, speakers will be available for any groups interested in the new laws and the availability of therapeutic abortions. Additionally, every Tuesday night at the Women's Caucus Office in the Labor Temple (307 W. Broadway, room 6) legal abortion counselling will be available.

The following is the proposal presented to the meeting by Mary Stolk, member of the abortion workshop.

By MARY STOLK

Vancouver Women's Caucus is proposing to open an Abortion Information Service for the purpose of helping women obtain abortions while at the same time exposing the contradiction between the pretenses of the system and the needs of the people.

In general terms what we propose to do is open an abortion information service which would try to provide women with information about the options open to them under the present inadequate abortion system.

I use the term "present abortion system" to include the whole multi-layered structure by which our society pretends to deal with the need for abortions. The so-called illegal abortion facilities are just as much a part of this structure as the so-called legal ones. Without them the whole system would collapse.

We would hope by beginning such a service to break through the hypocrisy of "unspeak" which surrounds abortion information. Every doctor, public health nurse, social worker, clergyman and high school teacher is sometimes confronted with the choice of providing some avenue to an abortion for a desperate woman or turning her out to an uncertain and often tragic fate. Many of these will when hard-pressed provide some level of information. Everybody knows it, but nobody admits it. It's the great "unspeak"!

As a result, no one feels more isolated or alone than a pregnant woman who desperately wants an abortion. And this feeling of isolation is probably the main reason society has been able to sweep this very vital need of women under the rug. An information service by its very existence could begin the processes which will put an end to this "unspeak" isolated position of women who wish to have an abortion.

We propose to encourage women to request therapeutic abortions under Mr. Trudeau's new "Just Society" laws, the sooner to know how doctors and hospital boards are going to react to a large overload of such requests. The sooner, in fact, women begin to openly confront the whole cruel outrageously inadequate abortion system with their very real need for abortions, the sooner society will be forced to end all compulsory motherhood laws.

Two important points about our information service should be made clear.

We would not propose to arrange abortions for anyone.

Nor would we propose to recommend an abortion to anyone.

Both the abortion needs of women and our society's inadequate structure for dealing with these needs already exist — they are tragically real!

They will continue to exist and to cause great unnecessary suffering whether we open an information service or not.

However, by taking this step we could hopefully move the struggle for "abortion as every woman's right" into a more open and vital stage. In the final analysis, only women organized on the basis of their own needs have the power to liberate themselves.

LABOURING UNDER A MIS-CONCEPTION LEGALIZE ALL ABORTION NOW!

Ideology Surpasses Love

Women's Centre 3P-218

Women Confront Commission

As we go to press, the Human Rights Commission, established under the Human Rights Act passed by the provincial government earlier this year, is about to begin public hearings in Vancouver.

Since the Act was passed, the provincial government has sponsored large ads in the daily papers urging women and other minority groups to "Fight Back" against discrimination on the basis of this legislation.

Women's Caucus decided to accept the invitation and present a brief to the Commission. But in researching our brief, we found that it was impossible to challenge discrimination against women without challenging the Act and the Commission which are supposed to be defending our rights.

Women's Caucus therefore decided to confront the commission on two levels: a brief, and a demonstration. The following excerpts from the brief indicate why we felt it was necessary to protest at these hearings, rather than attempt to plead our case on the basis of a biased Act before a biased Commission.

The preamble to the brief states:

"The existence of a Human Rights Act and this Commission would appear to indicate a recognition by the provincial government that human rights are abused, that discrimination exists.

"However, on closer examination of the act, we are shocked to find that it does not include any concrete measures to change this situation, at least for women.

Therefore, we felt it necessary, in presenting a brief to this commission, not merely to plead our case as women on the basis of an Act which is itself biased against women, and before a commission which itself accepts racist stereotypes of women, but to criticize the Act itself.

The Provincial Government Judge, Jury — and Accused

This section lists specific instances of discrimination against women by the provincial government, in contradiction to specific sections of the Act, and concludes:

If this commission accepts its responsibilities under this act, it must immediately launch a full investigation into the hiring, promotion and pay-rate policies of the provincial government in relation to discrimination against women and *enforce this act in terms of the government's own operations.*

Loop Holes in the Act

One of the reasons the government is able to continue to discriminate against women employees is the number of qualifications and contradictions contained within the Act itself. Section 5, which supposedly prohibits discriminatory employment practices, makes an exception when it comes to sexual discrimination.

continued on page 2

human rights commission . . . continued from page 1

Discrimination because of sex, where based on a "bona fide occupational qualification" does not constitute a failure to comply with this section.

* * *

To say that a person's sex as such is an occupational qualification simply opens the door to employers to hire and fire on the basis of their own prejudices.

* * *

It is the responsibility of this commission to demand that these qualifications be deleted from the Act.

Still the Forgotten Sex

When it deals with race, religion, ancestry, etc. the Act. appears to recognize the unity between discrimination in employment and other forms of discrimination. It not only bans discrimination in hiring, but discrimination in terms of admission to public places, discrimination in housing, discrimination in advertising for employment, and discriminatory stereotypes in the media. Yet none of these sections apply to women.

Media Mutilates Women — And the Act Ignores It

Article 10 of the Act prohibits media from discriminating against people because of race, religion, color, ancestry, or place of origin; it does not mention sexual discrimination. This is a gross oversight. By presenting women with an extremely narrow image of who they are and what they can do, media acts as one of the primary agents for channelling women into a limited number of demeaning, low-paid jobs, and housework.

Media pictures the housewife's life as a woman's most natural occupation, and in this way women are channelled into the home. . .

Media limits the kind of work that women will do by presenting them with only certain job images — clerical jobs, nurses (never doctors), teachers, waitresses and attractive sex objects. . .

Media presents a bigoted image of women: . . . irrational and unintelligent . . . Her main occupation is being pretty and sexy; she exists for and through men. . .

Adding insult to injury, a new wave in media gives women the illusion that they are freer now than ever before — i.e. the Kotex Freedom Now ads. Women are reassured that they shouldn't aspire to use their real talents as doctors, carpenters, scientists because being a housewife is pictured as a profession.

The educational system teaches our children the same kinds of stereotypes about women's roles that exist in the media. If we are serious about ending the discrimination against women then we must teach our children the truth about women.

Women are capable of being doctors, mechanics, lawyers — yet in textbooks in BC women are not protrayed in these roles. . .

* * *

The social studies textbooks used in today's high schools ignore the history of women's struggles for suffrage.

This commission must recognize that it is impossible to end discrimination against working women without implementing section 10 of the Act in relation to women.

Specifically, we demand that this section be applied to discrimination against women in the following ways:

1. that the media and the educational system present a dignified, autonomous image of women in order that we may free ourselves.
2. that media and the educational system picture women in all lines of work: 50% of all carpenters, steamfitters, doctors, electricians, etc. portrayed in media must be women.
3. that media and the educational system stop glorifying the housewife as Super-Servant and begin picturing men sharing the housework cooperatively.
4. that media and the educational system stop making women feel guilty about their children.
5. that all Help Wanted ads be listed under line of work or qualifications with no divisions into male and female sections.
6. that the history of women and women's struggles be taught in the schools.
7. that channelling of women into the home and "feminine" occupations be ended, through an end to segregated courses, and revision of all textbooks, particularly guidance textbooks.

The Board of Industrial Relations

Are these the people who will defend our Human Rights?

The Human Rights Commission consists of the same people who make up the Industrial Relations Board. The Board of Industrial Relations issues minimum wage orders which specify occupational differences between men and women.

If the members of the human rights commission, in their other role as members of the Board of Industrial Relations, sanction "Male Only" minimum wage orders, one must assume either:

a) these jobs are inappropriate for women on the basis of a "bona fide occupational qualification" (see Sec. 5)

or b) the commission is being lax in not investigating itself in its other guise as the Board.

What legitimate reason could one give for assuming that women can not be ambulance drivers, painters, welders, machinists, or any other of a number of jobs for which women are explicitly excluded from minimum wage orders?

It seems that in occupations where minimum wages are established for men only, that if women are working in these areas employers would only be required to pay the general minimum wage. . .

This clearly means that in practice, the members of the Human Rights Commission do not support either equal pay for equal work or equal work opportunities for women.

* * *

The very minimum that this commission should do, in an attempt to save some face out of this absurd situation, would be to bring your actions as the Board of Industrial Relations into accord with the provisions of this Act which you are supposed to be enforcing as the Human Rights Commission.

The first step would be to abolish Male Only minimum wage orders.

As well as the Women's Caucus brief and demonstration, several other briefs were presented to the commission on behalf of women. The B.C. Government Employees Union, for example, presented briefs on discrimination against women in government hospitals and offices.

There will be further reports on this action next issue.

Manpower Against Women Grads

Reprinted from The Peak, SFU Student Newspaper

On November 5th, the campus director of Canada Manpower, Mr. Roberts, met with campus members of Women's Caucus to discuss job potential for women graduates of Simon Fraser, and answer questions about alleged discrimination against women graduates.

Roberts claimed that women graduates were considered for all jobs suitable for women. He admitted, however, that at the present time SFU Manpower accepts "men only" job orders.

When asked for examples of jobs "unsuitable for women" he replied: geologist (because "you can't have a girl going out on survey parties with a gang of men'') and chartered accountant.

Roberts' reasoning behind "men only" C.A.'s is that due to out-of-town audits, travel arrangments might be difficult and it would be necessary for the company to pay for separate hotel accommodations for men and women. It was pointed out by a woman in the Caucus who has worked as an auditor for a C.A. firm, that all accountants get separate accommodations anyway and that perhaps the real concern was fear that women would not be able to compete well enough in that world.

When asked if Manpower would accept job orders that said either "whites only" or "whites wanted", Mr. Roberts said "of course not" and later explained that Manpower legally could not discriminate on account of race, color or creed.

When it was pointed out by one of the women that, according to a new federal law, discrimination on account of sex was also illegal, Mr. Roberts said that he recognized the problem and that from now on SFU Manpower would not accept any job orders that specified "men only".

He said however that Manpower would continue to take job orders that said simply "men wanted" and then would allow any qualified woman to apply.

When asked why job orders specifying "whites wanted" were discriminatory, even if Indians could apply, and those specifying "men wanted" weren't, he gave a number of reasons. One reason was that he simply didn't see specifying "men wanted" as discriminatory and a second was that his handbook said that he couldn't accept "whites wanted" but didn't say anything about women.

Among the other facts that came out during the discussion were:

1. approximately 75% of job orders are from firms interested in economics and commerce graduates and almost all of these jobs are given to men, and

2. only nine women BAs were placed this semester; these nine were placed as social workers at a salary of about $500.

Women's Caucus also asked whether, if all jobs are in fact open to women, the bulletin board listings could be classified by other criteria than "male" or "female". Roberts' response was no; the major reason being given as "convenience".

At the end of the meeting, Roberts' final comment was "Had I known this was going to be such a hot seat I wouldn't have come."

Protest Contests

On October 23, the Executive Council of the Simon Fraser Student Society passed a motion giving Women's Caucus the responsibility of selecting a protest candidate to attend the "Miss Canadian University" contest.

The contest is a part of the Waterloo Lutheran University's Winter Carnival. Each campus across Canada is invited to send their beauty queen to Waterloo on the 19th and 20th of January.

Although some campuses, such as University of Alberta, Edmonton, have decided to boycott the contest in protest of the sexual objectification of women, Women's Caucus at Simon Fraser felt that it would be more constructive to send a candidate. The task of the protest candidate would be to explain to other candidates and the public what beauty contests mean, and why it is that women are subjected to participate in them.

Janiel Jolley, a student at SFU, will represent Simon Fraser at Waterloo. When presenting arguments to the Student Council, as to why a protest candidate should be sent, Janiel said: "Women are being discriminated against at every level in this society. The university is complicit in this discrimination. Women graduates find that they have spent four years at university only to become a secretary or, at the very best, to become professionals doing the same work as men but being paid as little as one-half of men's salaries. The only way women can be recognized in this system is if they are particularly attractive, and that is why we must protest a beauty contest. It perpetuates the system which denies women their identities as intellectual beings."

On November 25th, the Chairman of the Queens Committee in Waterloo wrote a letter to the Simon Fraser council which welcomed "any representative from any university, protest or otherwise". However, the committee *would* like to know what form the protest will take.

As Women's Caucus does not have an itinerary, the possibilities for action have not yet been fully discussed. Watch for further news in the papers around January 20th.

WHAT DOES THE HUMAN RIGHTS ACT DO FOR WOMEN?

This exchange of letters took place in September, 1969.

SUMMARY OF LETTER FROM ALICE JAMES

To the Director, Human Rights Branch,

Dear sir:

In a large advertisement in Saturday's Province newspaper you state that the Human Rights Act makes it unlawful to discriminate on the basis of sex in seeking or advertising for employees, yet this same newspaper still accepts advertisements that do precisely that, and even put them under the appropriate heading — Help Wanted Men and Help Wanted Women so that the newspaper also contributes to this discrimination. What can be done about this?

In Vancouver, the Engineers' Club, the University Club, the Vancouver Club, The Terminal City Club permit members to invite to their premises any male they wish but at lunch time no female may be invited. Does this not "Discriminate in providing accommodation, services, or facilities where the public is customarily admitted"?

the reply

Dear Mrs. James:

Re: Human Rights Act

This will acknowledge receipt of your letter of September 1st, 1968.

A copy of the Human Rights Act is enclosed for your guidance.

In answer to your statements and questions may I refer you to clause 7 of the Act which makes no reference to sex and to clause 11(2) which refers to social organizations.

Sections 14, 15, 19, 20 and 22 provide the answers to the questions in the last paragraph of your letter.

Yours sincerely,

John C. Sherlock
Director,
Human Rights Act

NEW SEMINAR SERIES

Two seminar series on women will be sponsored by Women's Caucus beginning in January. A six week course "The Education of Women: How we learn to be inferior" will be given every Wednesday at 8 p.m. in the Labor Temple, beginning January 13.

A series "Feminine Mystique or Real Oppression?" will be given once a week at 8 p.m. for North Shore women at the West Vancouver Community Centre beginning the third week in January.

An earlier six week course, given through October and November, on "Women as an Oppressed Group" was well attended. Kathleen Aberle, Simon Fraser University anthropologist, opened the series with a general survey of women's roles. Mary Norton, a member of a B.C. suffragist group, was a special guest at the final session on Women in Social Movements.

For more information on either course, call the Women's Caucus office (879-9722) any weekday between 11:30 and 3:00 or Tues. or Thurs. evenings.

PEDESTAL needs help

THE PEDESTAL is published when possible by Vancouver Women's Caucus. Type is set by Peak Publications Society,SFU, and printing is by union labor.

Staff this issue include Diane Shrenk, Dodie Weppler, Jean Rands, Eleanor Laubley, Alice James, Mary Stolk, D.J. O'Donnell, Betsey Meadley, and Maggie Benston.

THE PEDESTAL needs writers, artists, sales people. See us at 307 W. Broadway, Rm. 6, phone 879-9722.

NEWS BRIEF

NEW HAVEN, Conn. — 5,000 women demonstrated with slogans such as "Free Our Sisters" protesting treatment of seven women members of the Black Panthers who were imprisoned in May along with 7 other members.

NEW YORK — Last week 500 women met in congress to unite women to discuss their strategy and tactics in carrying out "The Unfinished Revolution for Women's Liberation".

ANTIOCH, Calif. Nov. 7 — Women Inc., a women's caucus of the Association of Western Pulp & Paper Workers, picketed installations of the Fibreboard Corporation, protesting sex discrimination in hiring, firing and promotion. Women Inc. has a court case pending against Fibreboard, charging sex discrimination under Title 7 of the 1964 Civil Rights Act.

They are demanding:

1) an end of sex discrimination.

2) extension of protective laws to men. (these laws were used as an excuse to discriminate against women.)

3) shorter work week.

NEW YORK — Women reporters from New York Post who had decided not to do by-lines on wives of famous men invoked a clause in their contract that benefitted both men and women at the Post, which stated that a by-line can be withheld for any reason.

When they refused to do a story on Mrs. Gil Hodges, wife of Mets manager, the women were fired for gross insubordination. The union demanded to meet with management and the women were reinstated in face of threat of a strike. [Management was going to ask an arbitrator whether a political issue as "unimportant" as women's liberation could be justified reason for withholding a by-line.]

TORONTO — 50 women stormed City Hall and staged a sit in last week demanding equal pay for equal work for women workers at City Hall and were bodily removed by police.

MONTREAL — 132 women were arrested after staging a sit-down to protest the recent anti-demonstration by-law passed by Montreal City Council.

Miss Doyon, only woman lawyer for the defense, submitted that the by-law is unconstitutional because it violates the Canadian Bill of Rights, which guarantees freedom of speech, assembly and association.

Police had stopped 300 McGill men from a planned march without incident on Friday afternoon.

The march and sit-down was called by the Front Commun des Quebecoises — which had its origins in a course on oppression of women taught by Marlene Dixon, a McGill sociologist and women's liberation activist. The demonstrators staged an impromptu mock Miss Grey Cup contest and chanted "Liberte" and "Vive la greve illegale des policieres" (long live the illegal police strike).

Vancouver Women's Caucus sent a telegram of support.

NEW YORK, Oct. 17 — More than 125 women, medical personnel, attorneys, social workers, writers, clergy and others are plaintiffs in a Federal Court Action to declare the New York State abortion laws unconstitutional.

liberation today or tomorrow?

PLEDGE TODAY

You give; give, give — to everyone except yourself.

Give to yourself by supporting Women's Caucus, for it is groups such as this that will free women from drudgery, depression and economic dependence that make us second class citizens.

You give to your family, your church, your union? Why not to a group with your interests at heart?

Pledges on a monthly basis are most appreciated. This enables us to know where the money for the rent, telephone, office supplies, pamphlets, the Pedestal, etc. is coming from.

Only about $40 per month is now pledged.

We have around 300 members.

100 members x $1 pledge = $100 per mo. income

100 members x $5 pledge = $500 per mo. income

200 members x $5 pledge = $1,000 per mo. income

Can you imagine what $1000 per month income plus our woman power could do!!!

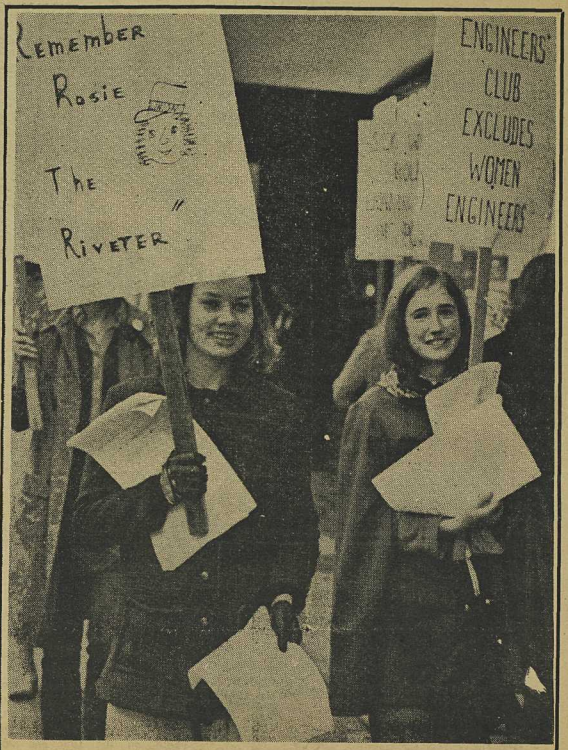
What progress we could make if the pledges started rolling in today. To progress we need a FULL TIME organizer to speed our operations up!

We would like to publish The Pedestal monthly — this would cost about $150 per month.

When do you want liberation? Today or tomorrow? Pledge today with post-dated cheques. Freedom this year. Pledge today — $1, $5, $10 per month and for the ones who can afford it a healthy donation today.

Give to yourself by giving to Women's Caucus

If you can NOT contribute money now, that's OK too — Just keep coming. We need people too.



By ELEANOR LAUBLEY and ALICE JAMES

On Friday, October 24th, "United Nations Day," the first of planned annual demonstrations was held, protesting discrimination against professional women and working women in general. U.N. Day was chosen because on November 7, 1967, the General Assembly unanimously passed a "Declaration on the Elimination of Discrimination Against Women," which among other things stated "the right, without discrimination on grounds of marital status or any other grounds, to receive vocational training, to work, to free choice of profession or employment, and to professional and vocational advancement."

Demonstrators started to gather shortly before noon in front of the Engineers' Club and soon about twenty women were marching up and down in orderly fashion and giving out leaflets to those who would take them.

The leaflet entitled "Women Do Work That Men Scorn" pointed out that men were entering and controlling so called "female professions" but that women still faced discrimination in entering "male professions" causing the percentage of women in the professions to drop from 19.1 percent in 1921 to 15.5 percent in 1961. It also pointed out that women are discouraged or forbidden to take training for so called "male jobs" and that this process starts in earnest in high school.

Apparently the demonstration sparked some discussion inside the Engineers Club. Generally there was amazement that anyone should question their right to their privileged position and self-satisfaction that they had the power to remain privileged. A few saw the inequity and the iniquity of the situation and proposed changes but were quickly silenced.

At 12:45 the demonstrators marched to the Manpower offices to demonstrate against their policy of directing women away from male (i.e. higher paid) jobs. The management at Manpower sent one of their women out to reason with us and to try to tell us that they could not do anything about the situation and that we should accept poorly paid female jobs. At one point we were forced to move down the street because of blasting under the street but we did not mind holding up our signs in front of "The Executive Club".

At both the Engineers Club and Manpower, businesses which occupied the same premises objected to our presence. However, at the first place a female employee refuted what her boss had just told us and at the second place we were able to question the hiring practices of the firm.

The demonstration was given generally good publicity by the press. Partly as a result of previous similar demonstrations elsewhere in Canada the recent white paper on taxation proposes that social club fees no longer be considered a business expense. This would discourage the proliferating number of "men only" social clubs attached to work situations.

The proposal for this particular protest was first made in the professional women's workshop during the recent conference. This workshop was attended by 12 professional and university women from B.C., Washington and Oregon.

The discussion centered around the peculiar problems of the professional woman and how these might be overcome.

Chief among the problems is the isolation which she feels, being surrounded by male professionals and male institutions (such as the legal system and the medical establishment). We agreed it was necessary to make contact with women in professions, to support those already aware of the issues, and to persuade and educate those who are not.

To implement this it was proposed that a progressively oriented women's caucus be formed in each profession and in each area. Additionally it is imperative that we raise the level of consciousness of women, particularly of young women in schools, and make them aware of problems they encounter once they enter the professions.

We felt that it was also important for women generally to attain economic independence and since professional employment is one way to do this, we proposed to pressure colleges, professional schools, and employers to accept more women, through lobbying, picketing, and educational activities. As the first of these demonstrations we agreed to use UN Day to picket professional schools and organizations which discriminate against women.

Silence Is Golden?

The Western Regional Conference called by Vancouver Women's Caucus brought 150 women from Saskatchewan, Alberta, B.C., Washington State, Oregon and California to discuss organization of Women's Liberation in Canada and the U.S.

The conference sponsored a variety of topics for discussion and evoked varying opinions on how women fight their oppression.

The Pedestal is printing in serial form the main topics presented at the conference and is inviting contributions from members in other areas who took part in the conference. The first in the series of conference reports is the following talk by Betsey Meadley, of Vancouver Women's Caucus, on the problems of women office workers.

Clerical workers in the past have been discriminated against psychologically and economically, leaving us in a poverty position where we felt so oppressed we dared not speak out against our oppression. However, we now realize Silence is not Golden, but silence has been our enemy — and we are no longer willing to be silent.

We are angry about our oppression. We are angry that we carry the "work load" and in many offices quite often the "think" load, yet are paid as poorly paid laborers.

We, if female, are referred to in offices as "Betty" but males are referred to as "Mr. Brown". Women are guilty of using the "Mr. Brown" routine on men because they know the men like it — and it puts the male in a superior position, thereby making him feel better about himself and thereby easier to get along with.

However, in future each clerical if called by her first name should in turn call the male by his first name.

The use of the female's first name and the male's sir-name is only one of the many ways of psychologically oppressing the female. Next comes the stenographer, who 9-5 p.m., 5 days a week, year in and out types letters, and at the bottom of each letter types the male's initials in capitals while her own (she actually has to shift down on many typewriters in order to do this) she types in small letters, i.e. RBJ/bs (Robert Blair Jones/betty smith). Not all countries practise this. Therefore, in future — *Stenographers!* — capitalize your own initials too. You are equally important!

It may be only a "small thing" but remember it's little drops of water that make the mighty ocean, and it's the "little things" that have held us back for so long—

We are expected to wear nylons (minus runs), dress suitably and keep our hair done — all on about $300 per month. And what if we have dependents? Poverty!

But be a lady, don't mention that you can't feed your children, pay your rent or the baby sitter, just keep on smiling because that is what you are expected to do.

And if you work in a government office — don't get the silly idea that you will have an equal opportunity at positions offered. Even if you can do the job be prepared to see it go to a male. He may have less education, have less orientation towards the position — but he is male and will be able to show some stereotype qualification — whether that qualification is of value to the position is not important.

And what if you should be "un-lady-like" enough to apply for the male positions? Well, sweetie, eat your wheaties for you're in for a long battle — but you will win — if you can fight long enough. The going is rough, but if you work in any office that has a union you are pretty safe.

Government offices are ideal places for clerical females to speak out from — for no government is willing to admit to the public that such discrimination exists.

Instead of being paid more because we have extra skills such as typing and shorthand, we are *actually penalized* by being channelled into clerical positions at poverty incomes from which we can never escape. Once in a clerical capacity of any kind, there is some kind of mad rumor around that "girls who type can't think".

Of course if you cannot type you may not be able to find any work.

In many government offices women actually carry men's work load, but many are too oppressed to speak out and claim the pay they deserve. Worse still are the females in offices who do not see that they are oppressed and are happier to be treated as "ladies", than receive the pay they deserve.

Here are some examples of B.C. Civil Service discrimination against females and clerical workers.

In the spring of 1969 when the raises came through here's how they were "fairly divided".

B.C. Liquor Control Board Offices Van. — Clerical increases:
Gr. V level & above — 14%
Gr. IV & below — 7%
B.C. Consumer Taxation branch Van. (all with approx. same education)
Auditors — 12% increase (men)
Inspectors — 10% increase (men)
Clerical — 4½% increase (women)

We draw your attention to the fact that 14% x a high salary yields a greater increase than 4½% x a low salary. The men get richer and the women get poorer on that type of increase system. Are we going to stand for this?

It really hurts to be a clerical worker, busily doing your work load and think load and seeing males in the same department doing half your work and think load yet receiving double or triple your salary. Why?

Simple. All management have to do is "classify" females into female *classifications* such as Typist, Stenographer, or Clerk and it gives them license to pay poverty salaries yet at the same time let you do often more work than males.

"*Female Classifications*" should be constantly attacked.

Eat your Wheaties, sweetie, and let's start the attack! TODAY!

Today, on the eve of Christmas, department stores are filled with miniature stoves, vacuum clearners, electric mixers, and other small-scale household appliances — all of which really work: "Just like Mommy's" — and many of them are even manufactured by the makers of their adult counter-parts. And if this isn't enough to delight any little girl there are the many variations of Barbie dolls, each with a multitude of clothes changes.

Delighted or not by this array of Christmas toys made expressly for the female child, a little girl cannot help but find herself closer to the realization that someday, she too, would grow up to be a consumer — "Just like Mommy".

Women Artists' Co-op

Are you interested in doing leather work, pottery, batiks, candle making, sculpture, painting or photography? A group of ten women (which hopefully will expand) have formed the Artists' Co-op on 137 Water Street. For $60 a month, they have rented the entire third floor of a building where they plan to develop a cohesive program for women artists.

Donna Liberson, a member of the group, said "We have decided to pool all of our resources to pay the rent and to set up various projects. We want to try to do as much as possible by ourselves. We won't get builders to come in, for example, when we need a table built."

According to Pat Hoffer, another member, "We are going to first of all share our knowledge of the crafts with other interested women. But secondly we want to develop forms of art which are more directly related to political thought and women's liberation. This means that the batiks we do will be more relevant to things that are happening in society. In order to do this co-operatively we will begin to discuss with other women what it means to be artists."

The first public showing at Water Street will take place on Dec. 11 and 12 when the co-op has agreed to hold a Vietnam auction. Artists have contributed various items which will be auctioned on Dec. 13 to raise money for the Vancouver Committee to end the Vietnam War.

Women Organize In NDP

By D.J. O'DONNELL

The NDP convention, October 28 to 31 in Winnipeg, was the scene of a confrontation of some importance on the woman question.

Granted the New Democrats have done better than the other parliamentary parties on the question of women's political role. The NDP fielded 22 women candidates in the last federal election, the Conservatives 4 and the Liberals 1. There is still much to be done, however, within the party itself, to end forever the auxiliary role women have been forced to play in politics.

All too many New Democratic women have been secretaries, membership chairmen, hospitality committee members. Men continue to hold the top executive posts, council positions, in short, the policy-making power of the party.

The convention was presented with a motion to increase the women's committee seats on federal council to 25. (The federal council is the policy-making body of the party). It has 100 members, of whom nine were women in 1968-69 [5 women's committee appointees, 1 B.C. youth representative, 3 elected at the last convention.]

Our argument took two basic forms. The first was that the NDP had accepted the principle that, while the whole party should serve the working class, it is necessary to have its representatives function as such in the party (through trade union affiliation and trade union delegates), a) because they have special interests and problems only they can fully understand, and b) because they must function with effective power lest the NDP obscure its commitment to working class interests.

As with labor, it was clear to us that the whole NDP must consistently and clearly struggle for women's rights in society at large. We argued, therefore, that we *as women* must have special representation, a) to speak to our particular problems and interests, and b) to serve to effectively criticize male chauvinism within the party.

Our second form of argument was very much in the spirit of the *Watkins Manifesto* which says, "The New Democratic Party must be seen as the parliamentary wing of a movement dedicated to fundamental social change." We pointed to the history of anti-Vietnam war activities in Canada. The NDP did not, in the early days of the war, take a strong principled stand and as a result became irrelevant to the building of the large Anti-Vietnam-War movement. A movement of major proportions is being built around Women's Liberation, we pointed out, and if the NDP does not rise to this challenge it again will become irrelevant.

The counter-argument of course was the rugged individualist one, that you fight male chauvinism by proving your 'human excellence', and that the 'special status' which would be accorded to women by giving them power *qua* women would inhibit genuine political growth or something. When this argument was made by a young Ontario woman just before the vote the result was 266 to 265. We lost. A later resolution increasing Women's Committee seats to 15 got 388 votes, 62% of the vote but still fell short of the required two-thirds. No direct change was forthcoming from the NDP power structure though a residual "conscience" vote elected six of the twenty federal council members women.

More importantly we made our presence felt, and articulated the demands of an increasing number of Canadian women who will no longer accept this Just Men's Society.